

BY REV. F. T. POMEROY.

Treasure-seekers wander every where ;
 Roaming over earth and ocean wide,
 Ever restless and unsatisfied,
 Seeking treasure, beautiful and rare.
 Most will miss it ; few will gain it ;
 None will very long retain it.
 There will come a day to all mankind
 When earth's treasures must be left behind.
 In the caves where ocean billows beat,
 In the dark and danger of the mine,
 On the burning sands where jewels shine,
 To the weariness of tropic heat,
 Men are toiling, tending ever,
 With a desperate endeavor,
 To reap of hope the full fruition,
 To reach the goal of fond ambition.
 There are blessings lighter than these
 Pleasures brighter than the costly gem ;
 Joys like peace which no enemy can win ;
 Hopes which no thrill the heart forevermore.
 These are won by soul-endurance ;
 Treasures these which perish never.
 Earth's joys, vanished, bring regretful tears
 Heaven's joys brighten through eternal years.
 Shall we seek these pearls of greatest price ?
 Shall we cast away the drop of sin ?
 Shall we rob our souls to enter in
 Through the open gates of Paradise ?
 There to chant in sweetest measure
 Of our never-failing treasure,
 There to dwell in happiness complete,
 There to rest in peace at Jesus' feet ?
Wm Fitchburg, Mass.

BY BISHOP THOMAS BOWMAN.

Some of the obstacles in the way of the spread of Christianity among heathen nations, and some of the peculiar difficulties which meet the missionary in his work, are quite manifested upon the steamer in which we make our passage to Japan. The vessel carries now 140 Chinese passengers (few there are a thousand), over six hundred workmen of the same nationality, eight young Japanese, and twelve European or American travelers. The management of the ship is in the hands of forty persons. "I think, Europeans," says, with some honor and pride, "God nor regarding man." They are profane and irregular in life, apparently hostile to religion, they seem to lose no opportunity to speak derisively of it and contemptuously of its professors. Especially do the missionaries come in for a large share of their criticisms and complaints. We hardly been on board a day, until we began to pour into our ears his bitter complaints. "Why do not the churches send out better missionaries than of more ability and better character?" "They are not fit to teach intelligent heathen when they cannot hold a respectable pulpit at home." "Here drones, they are, with no practical sense, and in no way fit for their work." "Besides, they don't at all intend to work, but get off into business to make money over and above their salaries."

These and similar statements and questions were attended with great credulity, and have been substantially repeated again and again by others. We answered, "The churches try to select good men, men of scholarship and ability, and who have been well tested at home. When they return, as they sometimes have to do, on account of the failure of their own health, or that of their family, we find them fully competent to fill our best pulpits, and to interest our most intelligent congregations." Then we asked for some examples of such incompetency, as he had talked about. After some hesitation he named one, who appeared to be a distinguished scholar. Our layman engaged in literary pursuits and mainly at his own expense — a man to whom we are largely indebted for a recent translation of the New Testament and other valuable works. When pressed to name one of the secular kind, he gave the name of a man who some time ago abandoned his missionary work and has gone into business in China.

We suggested that in view of the many illustrations he could give, his assertions needed some modification. But, notwithstanding, the same was repeated in our hearing with the same emphasis frequently. Hardly a day passes that we do not hear something of the kind from both the higher and lower officers. They also speak contemptuously of the Chinese, the Japanese, and ridicule the attempts that are made to Christianize the natives. Of the same spirit are many of the European and American pas-

sengers. They are largely adventurers and speculators, aiming to make all they can, and with but little care as to the means employed. Hence, as in the other cases, the examples and teaching of the missionaries are in their way and they try to destroy their force. They are eager to catch at any idle report or at any little blunder committed, and will cherish and retail it long after they have had good reason to know the real facts in the case.

A few years ago a missionary in Japan purchased, by direction of his Board, a large, fine lot in one of the cities, and built on it a small chapel sufficient for the wants of the time, and so arranged that when the contemplated church should be erected the chapel could be used for prayer-meeting, Sunday-school, etc. A portion of the ground was leased for a short term of years to a merchant, who built thereon a nice private residence. In a year or two the merchant failed, the house was purchased at a public sale and at a low rate by the missionary, and was occupied by his family. At once the case was taken up by the class of men to whom we have referred. A cut was made of the premises, with the words, "This for me," under the residence, and "This for the Lord," under the little chapel. These pictures were hung up in the saloons of the steamers and in other public places; and it is said that the man then acting as American consul at the place had a hand in this dirty work. A little inquiry would have explained the whole matter; but that was not the thing desired.

Besides all this, we have on board many young women, who are represented as not having the best of character, on their way to Hong Kong, where one of them, it is said, has flourished before. These women have received from some of the officers and one or two of the passengers more attentions and courtesies than have been extended to anybody else. They parade the deck, arm in arm with their admirers, and without restraint pass in and out of the staterooms of the same by day and night. On Sabbath, however, some of these persons say prayers with the captain and passengers in the dining-room! Of course all this is seen and understood by the Chinese and Japanese on board, and one can easily see what a dangerous effect it must have on these foreigners, and what a hindrance such a spirit and such conduct must be to the work of the missionary.

But the evil does not end here. Travelers, if they themselves do not catch the same spirit, falling in with these classes of men and taking no pains to find any others, are soon prejudiced against missionaries and their work, and by lip or pen carry false reports to their people at home. "I have been," said one not long ago, in St. Louis, "to Japan and China and India, and I could not see the fruits of missionary labor." "There are no converted heathen." "The missionaries are doing nothing." "So the people say in those countries." "The whole thing is a failure." Similar statements were made a few months ago in California. In a recent book on Japan, the first allusion to the mission work in that country is a fling at the churches there and their ministers, and then when the writer attempts to give an account of the work in Yokohama or Tokio she mentions only a part of the missions, and shows that she was unsexedly ignorant of the real facts, or that she purposely withheld them.

In another paragraph she states that it is a remarkable fact that most of the good done in Japan has been done by persons not employed as missionaries. She then specifies cases where teachers employed by the government had been quite successful in winning a few young men to Christ. But no word is uttered in regard to the hundreds converted through the instrumentality of the missionaries and the thousands who were attending the services in the churches on the Sabbath.

A few days ago, in conversation with one of these anti-missionary merchants trading in the Sandwich Islands, as well as in China and Japan, we had quite a glowing account of the wonderful transformation of the inhabitants of the Sandwich Islands.

and at length drew from him a reluctant acknowledgment that this marvelous change had been wrought by the Gospel, through the instrumentality of the missionaries!

Now, let it be remembered that this is but one of five vessels that make passages to Japan and China five times during the year, and that hundreds of others are annually bringing their sailors and traders into the cities along the coast of China and Japan; that this is but a small sample of what is to be seen and felt in all those great cities, and we have some idea of the embarrassments in the way of Christian missions. The missionary must grapple with all the evils growing out of fallen humanity, intensified by ages of brutish superstition and bigotry, with degraded habits and customs strengthened by unbroken practice for hundreds of generations, and then have these additional obstacles thrown in his way by those coming from Christian lauds!

But it is not all dark here on the Pacific. Among the few passengers are four, at least, who are deeply interested in missions, and whose daily walk and conversation are in marked contrast with that of which we have been writing. One of them has been a worker in a foreign field for years, and now, after a little needed rest, he goes back to his labor full of courage and of hope. The reports they all have of the work being done by their respective Boards are full of encouragement. The men and women at work in the mission fields are not idlers; the work is not a failure, as the marvelous triumphs all over the world abundantly show. Let the churches do their duty, and the world will ere long be redeemed.

BY LYDIA H. TILTON

SEPTEMBER 19, 1881.

O heavy hours and slow,
To bear away the woe
Too deep for tears!
Days, weeks, and months have sped.
Hope after hope is dead;
Whence, else, these spectres dread.
That wake new fears?

One heart sends joy or woe
By pulse-beats swift or slow,
Through all our veins;
One brave heroic will
Holds back the sorrow still,
Faith helps the surgeon's skill;
And God still reigns.

But dark days follow light,
And dangers dread unite
As ne'er before.
Must love and hope despair?
One life the nation's care,
One life the nation's prayer,
Can naught restore?

The message—life or death—
For which we hold our breath,
Is from our own;
Ours by his deeds of note,
Ours by a loyal vote,
Whom, since the assassin smote,
Our hearts enthroned.

God bless our President!
May Thine own strength be lent
To him to-night!
Death's sword Thou yet canst turn,
So may the nation learn
In all dark hours to turn
To Thee for light.

SEPTEMBER 28, 1881.

So did we hope and pray,
Turning the night to day,
In sad suspense.
Were all our prayers in vain?
Could not our love obtain
From this great loss and pain
Some sure defense?

"All things shall work for good!"
Though no ~~we~~ misunderstood,
God's way is best.
Though heavy here the night,
Somewhere abides the light;
"We walk by faith, not sight,"
To sweetest rest.

Not gifts we ask alone,
Come to us from the Throne,
But what is best.
God heard the nation's prayer,
He noted all our care,
But "greater love" was there;
God gave *him* rest.

He gives us sorrow, loss,
Till, humbled at His cross,
We do His will.
We cannot see the way
He leads us, but to-day,
While here we wait and pray,
God loves us still.

Washington, D. C.

God never commands what He does not desire. He never requires where there is no ability to perform. He is ever consistent with Himself, through all the ages, under all dispensations. He has made requisition of this one thing. He foreshadowed His sinless shoes on the sandals of Moses on the Mount of Sinai. He made the spotless garments of the priests a type of His sinless sanctuary; in the blemishless sacrifice of His Son, the altar of atonement; and transcended all shadows in the sinless life of His Son, who in glory, in the sinless life of His Son, has made this requirement rests upon a necessity. He has made this necessity rise to a privilege (*Rev. 22:3*). *Wm. Newman*, on "Scriptural Holiness" (1887).

[EDITORIAL CORRESPONDENCE.]

THURSDAY, SEPT. 8.

On Thursday, the Conference fairly tumbled down to business. Its preliminary greetings and receptions were promptly past, and it remained to be seen whether the gathering had been properly placed under bonds by the ingenious arrangement of very skillful programme-makers, or whether the tact or irrepressibility of the members would find or make opportunities for deliverances upon any vital question of the hour not set forth in the printed schedule. The first day's experience dispelled all doubts as to the freedom of utterance on the part of the delegates and the persistent good humor of the body even where strong differences of opinion were expressed. The papers read were able, some of them particularly fresh, but greater interest was usually elicited by the extemporaneous discussion of half an hour that followed the reading of the essay than by the written thesis. A number of the colored brethren took an early and generous part in the exercises, and were listened to with much attention by the audience. Bishop Dickerson, of the African M. E. Church, late a preacher in Boston, made quite an effective speech, awakening the enthusiasm of the house. The sensation of the day occurred when Dr. Charles K. Marshall, of Mississippi, of the Church north, following him, spoke of his early reciprocation of the sentiments of Bishop Dickerson; and proffering in the right hand of fraternal fellowship, bade him and his church God-speed in their evangelical work. So the world moves, and we move with

Dr. Wm. Cooke, of the Methodist New Connexion, opened the work of the day, after a delightful service of prayer, in which President Garfield has made the special subject of petition, with an eloquent essay upon the providential character of Methodism in its origin and progress. He was followed by an eminently chaste and forcible address, without notes, by Dr. F. X. Ninde, of the Garrett Theological School, Evanston. His theme was the providential nature of the Methodist movement in the United States. His clear, pleasant voice and simple sentences made a happy impression upon the audience.

After lively, voluntary, five-minute speeches, Dr. Arthur Edwards presented a very able and carefully-prepared paper upon the statistical results of Methodist labors. His paper will be valuable for future reference. His aggregates of communicants, ministers, Sunday-school membership and church property, were something amazing even to the ears of those familiar with the rapid increase of the various Methodist families. He was followed by Rev. M. C. Osborn, one of the secretaries of the British Wesleyan Missionary Society, in a very effective speech, clear, forcible, and eminently devout. Appreciating the vast statistics of the Church, he thought we had occasion for humility rather than boasting, that we did not accomplish more with all our means and opportunities. Our danger consisted, he thought, in supposing that with all our resources we could accomplish our end independent of divine help. We need with all our men and money the help of God now as truly as in our days of material weakness. Without His presence and benediction we can accomplish nothing. The discussion of the value and significance of the figures given by the essayist was very lively and eminently suggestive.

After recess, Rev. W. Arthur read a fine paper upon "Methodism as a Purifying Power," and was followed by Bishop L. H. Holsey, with a short and excellent written address upon the same theme. It proved a favorite topic for extemporaneous utterances, and the time was readily occupied in personal testimonies as to the reforming power of the Church in different countries and among different classes of people. Rev. Dr. A. W. Wilson, missionary secretary of the Church South, read a very thoughtful paper upon the nature of the influence which Methodism has exerted upon other churches, and was followed by Rev. S. S. Barton, of the United Methodist Free Churches of

Great Britain, in an animated address upon the same theme. The remainder of the session was occupied with voluntary addresses. Australia, Wales, France, England and the United States bore testimony to the large contributions made by Methodist preaching and revivals to other churches. Thus closed the first working day, giving large promise of the interest and practical good that may be expected from the Conference.

FRIDAY, SEPT. 9.

We omitted to state in the notice of the Thursday's proceedings, that Bishop Peck was the presiding officer. He discharged the duties of his office with remarkable promptness, grace and rare humor, keeping the whole body in the best of temper. His decision and persistency in holding the speakers to the precise limitations of the rules prepared by the executive committee, was evidently a little irksome to some of the Wesleyan brethren. This restiveness was made manifest upon the opening of the session of Friday. Several members thought the body superior to any committee, and were quite inclined to weaken the rigid bonds which held the Conference within its limits. After a lively half-hour discussion, the whole matter was referred to the united committee of the Eastern and Western churches to consider afresh the character of its rules of order.

After the devotional exercises, the Conference opened under the chairmanship of Dr. J. Stacey, of the Methodist New Connexion. Dr. S. Antliff, of the Primitive Methodist Church, read the first paper, ably and eloquently written, upon the itinerant ministry, and was followed by a short and eminently sensible paper by Dr. J. D. McPHERN, of the M. E. Church, South. The discussion that followed was particularly vigorous. Dr. Todd, of Philadelphia, made a capital short speech. Rev. Mr. Arthur offered the freshest and most impressive suggestions in reference to the duty of the Church in regard to the immense, neglected and increasing populations of our cities. He thought circuits should not be measured by distance, but by heads. The problem of the hour was, in his opinion, the successful evangelization of these large and perilous masses of men. Singularly enough, there was not one direct suggestion as to the importance of a more permanent ministry to secure the success of gospel work in our cities.

The great interest, however, of the morning gathered around the discussion of the second question. Notable discourses have been heard thus far than that of Judge J. W. F. White, of Pittsburgh, and Mr. W. S. Allen, M. P., of the British Wesleyan Church. The subject was "Lay Preachers." We shall publish in full the paper of Judge White. It was admirable every way, in thought and expression. It should be read throughout the Methodist Episcopal Church. It pointed out, with rare clearness and vigor, the Scriptural authority for, and the successful work of, and great need in our own country, of an efficient and devoted body of lay preachers. If it serves to awaken our community to the value of this agency when properly developed and set at work, the Conference in London will not have gathered in vain.

Mr. Allen spoke without notes — a gentleman of fine appearance and handsome address. He rejoiced in the honor of being a lay preacher, and set forth in eloquent words the functions and efficient elements of success of this ministry. No speaker had addressed the Conference with more spiritual unction, and the whole audience was brought into lively and audible sympathy both with the advocate and his cause. In this direction (the development of lay preaching) the speakers all thought the evangelization of both country and city was to be sought. The time was far from being ample enough to meet the eager desire of the delegates to utter their convictions upon this pregnant theme.

At the afternoon session, Rev. F. W. Bourne, of the Bible Christian Churches of Great Britain, read a peculiarly well-balanced and able paper upon woman's work in Methodism, and was followed by a ten minutes' very animated and eloquent speech upon the theme by Dr. Charles H. Payne, of Wesleyan University, Delaware, Ohio. Interesting short

addresses followed. Only two of the speakers — Hon. Geo. W. Frost, of Omaha, and a layman of the Primitive Methodist Church — advocated heartily the opening of the pulpit to woman. No one entirely closed it, but thought her position there should be indicated by an evident and special divine call for the work. Dr. Riggs, while fully sympathizing with the tributes paid to woman's devotion and the great work she had accom-

plished in the church, looked upon the urgency with which, of late, she has been thrust into conspicuous places as a serious evil. This discussion, which was in full flow when the hour expired, was followed by the consideration of Scriptural holiness and the special fitness of Methodist means of grace to promote it. Dr. John P. Newman opened the subject with a very satisfactory paper, avoiding all differences of definition and points of unprofitable discussion, presenting the Scripture portrayals of its nature and necessity, and showing how the class-meeting, with other social services of the church, was peculiarly adapted to aid inquiring believers into the full enjoyment of all the possibilities of grace. The presiding officer of the day, Dr. J. Stacey, president of the New Connexion of Great Britain, followed with an excellent essay upon the same theme. No subject has awakened more interest. Some nervousness was manifested at the proposition to extend the time of the session to admit of personal testimonies, and rather a heated discussion ensued upon motions of order, but the subject itself soon calmed and inspired the delegates. The voluntary speaking at the close of the regular exercises was varied between clear and suggestive views of the doctrine itself, and warm personal experiences in heart and life, of the blessed grace of the Gospel. It was a very spiritual and profitable occasion.

[Continued on page 4.]

ECHOES FROM THE ECUMENICAL

FROM THE OPENING ADDRESSES.

It is our hope that the intercourse which this assembly will bring will result in the dispersion of jealousies, in the mitigation of animosities, if animosities exist, in the putting down of every disposition which may be considered to be at variance with Christian life, or obstructive of the work of God, and that by coming nearer to our common Masters we shall come nearer to each other, and partake yet more fully of that true catholic charity which is the bond of peace and of all virtues (*Rev. Dr. Osborn, President of the British Wesleyan Conference*).

When I was in glorious Milan, I visited the church of the Ambrosian, and where he had been buried, but I thought more of his patroness, the pious Helena, than of him; I thought of Augustine, and of that mother whose prayers persevered for his salvation, and in the oldest town on the Rhine I could not help being interested in the legend of Ursula and her eleven thousand virgins; I saw before Helena, Ursula, and all those, there lived a woman in England, known to all Methodists, and who, I thought, had been counselled, in my country, and of whom in the presence of those I have mentioned it might be said that "many daughters have done wisely, but thou hast excelled them all" — mean the wife of the Rector of Epworth, and the conscientious mother of his nineteen children — (laughter) — she that transmitted to her illustrious son her genius for learning, for order, for government, and, I might almost say, for goodness; who shaped him into a counsellor, sustained him by her prayers, supported him by her love, and, in her old age, like the spirit of love and purity, presided over his modest household, and, when she died, saying to her children, "Children, as soon as the spirit leaves the body, gather round my bedside, and sing a hymn of praise."

We that have come from afar, who have taken leave of our friends, and who have been excused if, while we turn reverently the tomb of Watson and of Clarke, and of such like, we gather a few daisies and a few ivy leaves to place on the graves, and who have been here to hear,— Oh, sir, you that have grown up to and to honor in the midst of t-f-see scenes, that do me if it is possible, no wrong, but that are with us, with which they are invested, — you who come from afar. I have seen, sir, certain rooms, where great councils took place, where the great and the good were assembled, the Signers, and the Scala Sancta, which Luther himself once tried to climb on his knees at the foot of, — and where there is one place that I would like to see, and which I have not seen yet, and if, during some of your sessions, some of its members are absent, you may suppose that they have been converted, and that the key was converted. (Laughter.) I want to take that place; it is somewhere in Fetter Lane, and I want to see it some fine day at this time. Aldersgate 's rest, to see it some fine day. We have conceived how the place looked — what sort of surroundings they had. Ah, sir, I have been looking at on the Continent (Bishop McTear, of the M. E. Church, South).

We are glad to come here, I say, because from this place flowed that little stream which was alluded to this morning; here is fulfilled the vision of Ezekiel; from these thresholds went out the word of life. But it has gone beyond England over the sea, and it is filling the whole world with its glory. When we look back to the cradles of the race in the valleys of the Euphrates and the Nile, the Elysians and the Tiber, those cradles are all over-turned and broken, but the cradle of Methodism is still sending forth the stream of living sons and daughters. We are toiling in our different fields of labor very much as we re-

of your ownish mineral, each little gang pushing its own work, working in its appointed place. In times of silence, perhaps, they hear the sound of the hammer or the blast of some adjacent party or gang working to the right or to the left of them; and having heard the sound, they see the sea they sometimes hear the roll of the drum, and they know about the mine knows all about it—the chief engineer. He looks down and through the soil, through the rock, through the ocean—sees where each man is at work; he knows the hammer or coal sent in the upper or lower world. So we are in the appointed place of the under world, each of us pushing in our appointed place where the Master has put us. We are in the appointed place. Perhaps we hear some one wielding the hammer of the Word to the right, or to the left of us. We hear the roll of the drum. We are enabled to come up into the light and to study the whole plan of the working, and see what has been accomplished, and what is to be accomplished in the amount of light and power that is sent into the world above. This field of labor is the world of the living. We are in the world, and demands all our labor (Bishop H. W. Warren, of the M. E. Church).

We remember the brilliant array of men that have trod this soil, whose light and heat have gone out over all the earth. We remember the man whose name we bear, whose dust lies behind us, whose heart, as we heard this morning, was so true and so noble, so far from where we stand; who became an immortal in temperance a hundred years before the Maine Law and the Kansas Constitution were formed; whose great soul was fired with the enthusiasm of missions while it was as yet a Utopian idea, whose fine many waters could not quench; who, being dead, speaks to-day in our chosen tongues; who more than any man that ever lived, has made this sin-cursed world into the melodies and jubiles of song; whose fine has gone out into all the earth, and whose work is the end of the world. Yes, Mr. President, I believe some time, when I may sit under the shadow of that tree which has been the right hand of the ministry of Missouri planted in the consecrated spot (*Rev. George Douglas, of the Methodist Church of Canada*).

more than a century ago, represented a genuine and a true religion, and a true religion is more than a mere endowment, but it has garnered material millions of money which no government seeks to sequester. Our chief solicitude is — lest rulers may force treasures upon us and thereby place us in bonds. Our best record is in the souls we have garnered. Beginners under the ban of unchurchedness, we have a constituency of about near five millions to whom pure Word is preached, and unto whom the Word is daily proclaimed. There is to God alone be all the glory. There is a divine philosophy in prohibiting the "numbering of Israel." I fear that the celebration of both the English and the American centenary years of Wesleyanism, respectively in 1829 and 1866, while it stimulated grand giving and glorious gratitude, yet made the impression upon too many in the Church that the attainment of a centenary was the end of its own working would carry forward God's redemption while the happy saints might stand and see the salvation of the Lord, and might be content to be spectators. It should be proper, however, to thankfully estimate our harvest in order that our grateful thoughts may be directed to the Father who has graciously the progress of Methodism. I should draw three concentric circles, with radii passing from the common centre to the outer, and containing the following words: "We have obtained the words," "Wesley and his inspired methods." The radii should represent the respective elements in Wesley's method of preaching. The inner circle, I should think, the inner circle, should represent results during Wesley's life; and the outer circular ring should represent the results of his preaching during the last eighty-nine years, since our founder's death. The sum of these results along these radiant lines of influence accounts for the fact that the following is the substance of *Wesley, D. D.*, on "Some Statistical Results of Methodism."

Now then, the question arises, Shall we give up our ancient objection to card playing, dancing, and theatre-going? We hold that we should not, because these facts are not vicious. That class of amusements occupies the minds of the young, so that they do not and will not think on the subject of religion. We take away those amusements from them, and the natural impulses of religious thought and feeling would work conviction of sin. Hence they stand directly in the way of curing the conviction and conversion of the young. Moreover, when a young man or a young woman is convicted, it is to this class of amusements, one or all, that that young man or woman turns, and so he or she is never convicted. That is a fact, I think, which will be attested by every observer in this body. In the next place, when persons are soundly and thoroughly converted after deep and genuine conviction, whether long endured or for but a brief time, yet essentially pungent and deep—when such persons are converted, it requires no argument to induce them to turn away from the theatre, the dance, and the card-table. That is a fact too, which there are no exceptions, not only with us, but other denominations, men, women, devout and pious Roman Catholic as well as sympathizers with these things; the most devout and pious members of the Church of England, or the Lutheran Church have no sympathy with these things. I have known persons who scarcely find one spiritual worker in any denomination that is in sympathy with them. You can find dress-parade workers, men who have a sympathy with the theatre, men who speak well when they are in the front, who have a sympathy with them, but you cannot find a spiritual worker who is in sympathy with who has a sympathy with them. Moreover, when the liturgical church tries to do any positive work for Christ, they interfere these things, dancing, and theatre-going. For forty days in which they reap their harvest of the year, and in that time they forbid theatre, dancing, and card-playing. In the districts in the winter season, when the church is trying to do its very best work, there is a great deal of difficulty. It is often it is a conflict, the issue of which will decide whether religion or frivolity will prevail. Yet with all these facts the subject is not so serious as it is made to appear. It is not wrong in itself; dramatic representations are not essentially vulgar; and card-playing, where no money is involved, is not essentially vicious. If it is so, it is not essentially so. Amusements produce these evil effects and yet are not essentially wrong, the thing is not essentially wrong. We must ask, then, can we do? We must appeal first to the influence of these things and prove it to the people. Secondly, we must appeal to the loss of the things. We must show them that the world counts it a large gain over the Christian when he dances, or plays cards, or goes to the theatre. We must show them that they bear a moral influence upon the young which will hold them until a few years are pasted upon their faces. We must show them that from Improper Amusements.

CONTENTS.

Original Articles.	PAGE
Treasure-seeking (poem).—Mission Work as Seen from the Pacific Ocean.—The Nation's Prayer (poem).—The Ecumenical Council.—Echoes from the Ecumenical Council.—The Life of Methodism.—Prayer and the President. OUR BOOK TABLE.	313
The Sunday-school.	
Educational Items. COMMERCIAL. Advertisements.	315
Editorial.	
The Ecumenical Council. EDITORIAL ITEMS. BRIEF MENTION.	316
Notes from the Churches.	
BRIEF MENTION. Business Notices. CHURCH REGISTER. Advertisements.	317
The Family.	
The Morning Psalm (poem).—The Fourth Commandment.—I Always Win.—A Sea-side Fancy.—A Nonconformist's Birthday.—"This is the True Light that Lighteneth the World" (poem). THE LITTLE FOLK.—Cleaning House. MISCELLANY. FOR YOUNG AND OLD. RELIGIOUS ITEMS.	318
Obituaries.	
FARM AND GARDEN. Domestic Recipes.—Appeal from Kansas.—An Appeal from the Detroit Conference in Behalf of the Michigan Sufferers.—Here and There (poem).—French Evangelization in Canada and the United States.—Advertisements.	319
The Week.	
Church News.—Marriages.—Notices.—Reading Notices.—Advertisements.	320

ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER, J.

ZION'S HERALD.

THURSDAY, OCTOBER 6, 1881.

There are pastors and pastors. One pastor calls very frequently on his people, chats freely on current church gossip, and flits without a prayer to repeat himself at the home of another. Another pastor makes his calls less frequent, but his conversation is so wisely directed that it stimulates his parishioner to walk more circumspectly, and, if circumstances permit, he sanctifies his counsels with a brief prayer. Which of the two does genuine pastoral work?

The life of the Spirit in the human soul is like the widow's pot of oil which flowed abundantly so long as she provided vessels to contain it. When she had "not a vessel more, the oil stayed." In like manner, so long as the believer keeps his heart open by faith and by ever-enlarging desires, the Spirit pours Himself into it in an unceasing flood of blessings. But when the disciple shuts up his breast, the spiritual blessing is "stayed." Happy is that believer whose soul is ever singing with Herbert,—

"King of glory, King of peace,
I will love Thee;
And that love may never cease,
I will move Thee."

Under the Levitical law the sacrifice of expiation for the sin of the priest was as costly as that required for the sin of the entire congregation. That law is dead, but the principle it taught is still a living one, to wit, that the sins of men called to minister to the church in holy things are aggravated by the holy nature of their high vocation. It is their duty to illustrate their teaching in their own lives. When they fail to do this, their voices, however eloquent, are but as sounding brass and tinkling cymbal. How careful, then, should the bearer of the vessels of the sanctuary be, not merely to keep his garments unstained, but also to avoid the appearance of evil!

Profession unsupported by practice is valueless as a check drawn on a bank in which the drawer has no funds. Such profession is worse than valueless. It is in itself a sin; for "he that saith I know Him (the Christ), and keepeth not His commandments, is a liar and the truth is not in him." But he whose life is pure and beautiful honors his Master by openly illustrating the graces of his character to the Spirit through whom they are produced. The necessity of an indissoluble connection between profession and practice is effectively expressed by John in these words: "He that saith he abideth in Him ought himself also to walk even as He walked." False professions in the church resemble fetid fumes in the vegetable world, in that they are very offensive and poisonous.

The hardening effect of war on the professional soldier who fights to gratify his personal ambition, was never more forcibly illustrated than in the character of Napoleon. Metternich records a brutal reply which that greatest of modern warriors made to his protest during a diplomatic interview. "You are no soldier," shrieked Napoleon; "you do not know what goes on in the mind of a soldier. A man such as I am does not concern himself much about the lives of a million of men." How inhuman! Yet the tendency of all war is to make men who are naturally humane into such monsters that they can destroy other men without regret or compunction. How infinite the moral distance between the spirit of Napoleon and the spirit of Christ, the Prince of Peace!

The man who in health and prosperity sows his heart with the seeds of doubt, reaps desolation when afflictions fasten upon him. Then the chill of an Arctic winter freezes his heart, and he sits like one lost amid the dreary peaks of a glacier. When Lessing, the skeptical philosopher, lost his wife, he wrote to a friend, "I am left here all alone. I have not a single friend to whom I can wholly confide myself. Yet I am too proud to think myself unhappy. I just grind my teeth and let the boat go as please wind and waves. Enough that I will not overset it myself." In contrast with this appalling picture of a great intellect completely conquered by affliction, let the reader view the holy

Munster lying on a bed of very painful, almost loathsome, sickness, pointing to his sores, and saying to his sympathizing friends, "These are the jewels with which God decks His children. Shall not we then say, 'Thy will be done?' " These are typical facts. They should teach those who are tempted to part with their faith in the Gospel to say to the Christ, as did His first disciples, "If we forsake Thee, to whom shall we go, for Thou only hast the words of eternal life?"

THE ECUMENICAL COUNCIL.

(Continued from page 1.)

SATURDAY, SEPT. 10.

There was but one session during Saturday, the fourth day, and this was devoted to the important topic of the relation of Methodism to the young. Following the religious exercises and the usual discussion upon the reports of the business committee, Rev. Joseph Wood, of the Primitive Methodist Church, read a strong and very thoughtful and practical essay upon home training; especially its obligation to lead childhood into the Church of Christ and into the parental denominational home. He was followed by Rev. J. McFarley, of the M. E. Zion Church, who presented a well-written and sensible paper upon the theme. The discussion that followed was both able and animated. Dr. W. B. Pope and other speakers urged with great earnestness the use of the catechism in the family and in the Sunday-school.

This discussion was followed by two papers upon the training of children in the Sunday-school and church. These papers upon a familiar theme held the audience by their freshness and original suggestions, and by the comprehensive and clear way in which they presented the subject. The first was by Dr. H. A. Thompson, of the United Brethren, and the second by Mr. G. J. Smith, of the British Wesleyan Church. In the discussion the primitive relation of children to the redeeming grace and covenants of the Gospel was urged, and the importance of recognizing this in home religious culture and in the nurture of the church was very forcibly illustrated. Dr. McFerrin, of the Church South, alone, rather took exception to this view of the moral condition of the child, and thought his natural depravity should be at once urged upon him, and that he should be exhorted to repent and seek a new birth. An earnest lay brother, just before, had asked from what he was to be converted (?), as Christ had said to those that heard Him, "Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven!" It does not happen that those best calculated to instruct the body are always most in earnest to have their voices heard in the Conference. Much that is undigested and crude is uttered in the extemporaneous speeches; but the papers, most of them, are singularly able and valuable, and the volume of proceedings, when published, will be an instructive addition to our practical religious literature.

On the Sabbath the delegates were very generally distributed among the Wesleyan and Primitive Methodist churches of the city and vicinity. We had the pleasure of preaching in the morning in the beautiful chapel of the Children's Home, at the headquarters of the noble charity originated and carried forward with great vigor and success by Rev. T. B. Stephenson, who has just received, very deservedly, an honorary degree of LL. D. from one of our American colleges. Some fourteen years ago, his circuit in London embracing a portion of its much neglected population, he felt the need of an institution for parentless young children, not so vicious as to fall under the provisions of the law, but exposed through poverty and temptation to moral ruin or a miserable life. He commenced the movement himself, without waiting for the establishment of a society, with two little street waifs. He now has his fine suite of eleven brick houses, with work rooms and a particularly neat chapel, very pleasantly situated, in what has been one of the most forbidding portions of the city, but is now wonderfully improved by wide streets, better built houses, fine churches and public edifices. In these homes he has three hundred children. In addition to this, he has six branches, one an agricultural school in Lancashire, one an industrial institution in Kent, and one in Canada, which is a receiving house for children sent out to find places in the Dominion. He has opened one also in the Isle of Man, and has a home for children who have been more exposed than the others and are committed to its training by the magistrates. He gathers his funds largely by personal application, receiving aid from the state to a small amount for his inspected schools and reformatory. He has the hearty concurrence, and often expressed recognition, of the Wesleyan

Conference, and is accomplishing a great and eminently Christian work in behalf of the periled children of London and England. One of the most interesting features, to us, of his mission is the fact that intelligent and devoted ladies in comfortable circumstances are, in a number of instances, offering their services, without other remuneration than the blessing that always follows such consecrated labor, as matrons and teachers in his institution. Here is a gracious field, near at home, for such as have talents and time to do the highest form of service in the Master's vineyard — to feed His suffering lambs for Him.

We have at home numerous reformatories and orphanages, but there is still a great need, under the patronage of the Church, of a home under proper management for children who have lost fathers or mothers, whose parents are not in circumstances to train or control them, and who have not become vicious, but are quite sure to fall into temptation unless received by some such providential agency. Where is the young Dr. Stephenson of the Methodist Episcopal Church in the United States, who has faith and courage enough to originate such a Christ-like undertaking? These children, of course, at a proper age, are placed in families, or provided with some form of industry which will secure them a fair beginning in the race of life.

In the afternoon we had an opportunity of preaching in one of the new chapels in the city, just opened through the aid of the fund inspired and largely obtained through the munificence of the late Sir Francis Lytett. The first chapel opened since his lamented death, it properly bears his name. It is a well-proportioned and attractive building, capable of holding a thousand persons, situated upon a wide street, in the midst of a dense population supplied with few church edifices. A small church and a large Sunday-school had already been gathered in an adjoining hall. The edifice was dedicated on last Thursday, Bishop Simpson preaching the sermon — a discourse of remarkable power. Dr. C. H. Payne, of the African Methodist Episcopal Church, who read a fine paper upon the subject. He was followed by Rev. Joseph Kirsop, of the United Methodist Free Church. No debate of the Conference has been more effective in matter and manner than this. While some of the English brethren justified, in their condition of the question, the union of all willing to join in any portion of the struggle against intemperance, the American brethren urged the prosecution of the battle against moderation as well as intemperance, and declared against all alliance with any persons countenancing the use, as a beverage, of intoxicating drinks. The use of it by ministers and as a social custom was referred to and denounced in the most unqualified terms.

At the second session the discussion of the question was opened again by a vigorous paper from Rev. Charles Garrett, to whom we referred above, upon the promotion of juvenile temperance organizations in the Sunday-school; and a sensible short essay was read by Rev. Mr. Peck, of the African M. E. Church, Baltimore. The most pronounced and strongest paper of the day, which was very favorably received by the Conference, was that of Dr. Walden, of Cincinnati, upon the duty of the Church in reference to legislative action for the suppression of intemperance. The argument was clearly and forcibly presented, taking the most radical American positions. He was followed by a very effective, ten-minute speech from Mr. W. Beckworth, of the Primitive Methodist Church, who was in hearty accord with his predecessor, insisting on securing, as rapidly as public sentiment could be developed and raised to its requisition, the most stringent restrictions by the civil power, and that the duty of the church was to yield to such measures their hearty support.

The debate that followed was both interesting and effective, every way the most earnest that has yet occurred on the Conference floor. There was no attempt to antagonize the positions of the speakers. Mr. Allen, the very able member of Parliament, earnestly and eloquently advocated the principles set forth. The two pending practical measures in British legislation at this moment are local option and the closing of drinking places on the Sabbath. To the support of these, in every practicable way, he called for the active sympathy and active co-operation of the ministry and membership of the Church. Dr. Payne, of the Ohio Wesleyan University, made a ringing temperance address, insisting that the Church should take the ground of personal abstinence from all intoxicating liquors as a beverage, and the suppression of the traffic by the civil power. In the place of a speech, Dr. Edwards, of the North-western, interjected the strong report of the General Conference of the M. E. Church on the temperance question; and as his time expired be-

fore its reading was finished, Dr. Wheeler made the remainder of it the body of his address. There can only be good results from this very frank and very effective discussion, and this pronounced expression of so large and able a representative body of ministers and laymen upon this vital reform.

In the evening the first of a series of three great public meetings was held in Exeter Hall. This hall is a fine one; not so large or so elegant as Music Hall, but very noble in its proportions and impressive in its general effect, especially with a large audience in it. It has a powerful organ, and one of the most delightful features of the evening meetings was the grand congregational singing led by this fine instrument. The great hall was not full, but a large company was present. Gen. Fisk presided in his inimitable way, making, in his introductions, some of the best speeches of the occasion. It was interesting to note how heartily every allusion to the fraternal relations of the United States and England was cheered, and how tenderly every allusion to President Garfield was received. Dr. Tiffany was called upon to speak of the position and prospects of the Methodist Episcopal Church, and this he did in a very graceful and eloquent address, presenting facts and figures and the strong grounds of hope for the prosperity of the church in coming years. Dr. A. W. Wilson, missionary secretary of the M. E. Church, South, in an interesting speech, pointed out the field, the difficulties and the successes of the body he represented. Hon. John Macdonald gave a very animated sketch of Methodism in Canada, especially its grand missionary work among the Indians. Dr. J. M. King, of St. James Church, New York city, in a short and happy address, portrayed the material and moral condition of Mexico, the causes for its long depression, the promise of its future, and the history of the providential opening for the successful missionary work within its borders. Dr. Southerland, of the Methodist Protestant Church in the United States, spoke of the occasion of the rupture of his church with the mother body, and the acceptance since, on its part, of the principle of lay delegation for which they contended. He loved his church, but rejoiced in the success of Episcopal Methodism. His own body was enjoying prosperity, although, for reasons that he gave, their increase had not been, numerically, so rapid as others. The last speaker was Bishop Dickerson, of the Zion Church. He was warmly received, and read with good effect an able and interesting paper in reference to the progress of the educational and evangelical work among the colored people. His speech was lighted up by effective illustrations, which kept the house, although nearly ten o'clock, in their seats, and won the continued applause of the audience. The meeting was a very successful one, and formed a proper public exposition of the work and the personnel of the Conference meeting in City Road Chapel.

TUESDAY, SEPT. 13.

Bishop McTear was the presiding officer on Tuesday, the sixth day, and fully sustained the reputation of the American Bishops as admirable moderators of public assemblies. The topic proved a fruitful one — the possible perils of Methodism — and brought out some valuable essays and a very animated discussion. After the devotional exercises and miscellaneous business, a paper was read by Rev. J. Guttridge, of the United Methodist Free Churches, who considered the perils on the side of papacy, sacerdotalism, and their connected errors. The essay was able and eloquently written, presenting rather an argument against the priestly claims of the Roman Church, and of its weak imitators among the High Churchmen of the English Establishment. Dr. E. B. Ryckman, of the Methodist Church of Canada, followed with a vigorous essay upon the same topic. The discussion awakened could hardly be crowded into the allotted space. Shouts for the floor came from all parts of the body. Dr. Newman, when recognized, filled the echoes of the church with a rousing indictment of Romanism, as a threat against Protestantism, through its schools and its subordination of political power. This form of the discussion was somewhat changed by the succeeding essay, sent to the Conference by Dr. Curry, who was not present. It was read by Dr. Homer Eaton, of Saratoga Springs. Its subject was the peril of the church from modern skepticism. The argument was carefully and very ably elaborated. It was somewhat subtle in its character, but was one of the strongest and best-reasoned papers presented to the Conference. He

started with the assumption that all infidelity had its origin in the perversion of the human heart; that if the divine life is born of the Holy Ghost in the heart, all serious doubt will be removed; that therefore the true peril of the church is simply the loss of its spiritual life; that while this preserves its purity and power, there is no danger to be dreaded from ancient or modern forms of skepticism; that the Gospel is its own best apology, and that the successful prosecution of true evangelism is the best defense against infidelity of every description. Rev. W. L. Watkinson, of the British Wesleyan Church, then read a remarkably clear, fresh, and spirited paper, meeting the objections of modern doubt as to the narrowness and effete character of evangelical creeds. The paper was very vigorous, and commanded the attentive hearing of the Conference. The fifteen or twenty minutes remaining were crowded with very earnest short addresses. Dr. Crooks, of Drew Seminary, made a profound impression in his condensed speech, showing that modern skepticism was waning rather than growing; that a strong reaction had already set in in the German universities which had been the seat of its power; that in every fresh instance of materialistic infidelity a clear thought had punctured its sophistries and sent one phase after another to its grave. He affirmed that the evangelical church had nothing to fear from modern skepticism, if true to herself. Dr. Todd, of Philadelphia, urged that the ministry, while it should not preach science, ought to be familiar with its progress and its actual developments, and prepared to meet, for the defense of the young in their folds, the specious attacks upon religion and its inspired Book.

In the afternoon, the peril to the church from formality, worldliness and improper amusements was considered in an admirable essay, sensible and practical, by Dr. J. W. M'Kay, of the Irish Methodist Church. He was followed with a well-written paper by Rev. Charles M. Giffen, of the Independent Methodist Church, Baltimore. An able debate followed, very largely devoted to the consideration of the difficult question of amusements. Dr. Buckley, of the *Christian Advocate*, made a clear and convincing speech upon the grounds upon which card-playing, dancing and theatricals, although not sinful in themselves, should be interdicted by the church, and could not be safely practiced by Christian men, and why our young people should be earnestly warned against them. Dr. Rigg looked with great anxiety upon the probable effect of the increasing habit of introducing feeble dramatic performances into the programme of Sunday-school festivals.

Rev. Bishop J. P. Thompson, of the M. E. Zion Church, read a paper upon the peril of the church arising from innovations upon its usages and institutions, and was followed by a good speech from Rev. R. Cheeseman, of the Primitive Methodist Church. The discussion was rather miscellaneous. The Primitive brethren had little fear of innovations. They believed Methodism itself was an innovation. Dr. Marshall, of Tennessee, thought the chief evil of innovation was the breaking off of so many branches from the parent vine and the formation of so many distinct churches. If he should come to London, he would hardly know where to place himself, ecclesiastically, there are so many Methodisms here. He thought he should be troubled by the long liturgical service and prayers of the Wesleyan Church. One might as well join, at once, the Episcopal Church. He earnestly prayed that, by mutual concessions, one Methodism might be secured. He thought they would try to do something in this direction in America. This brought Dr. Rigg to his feet, who deprecated such a union in Great Britain. He had seen enough in this Conference to make such a union undesirable to him, while he felt the most hearty fraternal fellowship for all the different families of Methodism. He specially and earnestly defended the use of liturgical services, and thought the established form of prayers far more conducive to the spirit of devotion than the quartet choir which conducted the service of song in some Methodist churches — which was a pretty happy hit! Dr. Arthur made a concluding, soothing and instructive address, showing the serious evil that would result from any innovation upon a vital institution of the church like the class-meeting or the itinerancy.

In the evening, the second of the public meetings in Exeter Hall was held. A rare, pleasant evening brought out a good audience. Samuel D. Waddy, esq., was the chairman of the evening. The son of an eminent Wesleyan minister, who died greatly lamented some time since, he is a very successful barrister in London, and an

honored Queen's counselor. He also enjoys the higher honor of being lay Methodist preacher, filling regularly pulpits on the city circuit with which he is connected. He is a very ready and happy platform speaker, and a hearty lover of the church of his fathers. He opened the speaking with an appropriate address. The evening was devoted to missions. Excellent and instructive addresses were delivered by Rev. John Kilmer and Dr. J. W. Waugh upon the work in India; by Dr. James Stacey and Rev. David Hill upon China; and Dr. H. S. MacLay and Dr. A. Southerland upon Japan.

Editorial Items.

The national bereavement has as yet lost but little of its freshness. Business has been resumed with its wonted earnestness, speculations are rife in Cabinet changes, partisan strife has been revived in New York, but our public buildings are still festooned with sable draperies, and the press and page continue to extol the virtues of the illustrious dead. On Saturday last the sessions of the public schools in Cincinnati were devoted to memorial exercises. The rooms were hung with mourning emblems, and the time was occupied with recitations of extracts from Garfield's speeches, poems relating to his character and death, and addresses by distinguished statesmen. A little girl in New York city, looking with wondering eyes on the emblems of grief everywhere visible, inquired, "everybody dead, mamma?" And the *Christian Union*, which tells the story, suggests, as an epitaph for President Garfield's tomb, that which the ideal of Westminster wrote for his loved wife: "Untiring many hearts in many lands, and drawing all to this above."

The prompt and energetic manner with which the prosecution of the Seaside swindlers was entered upon on Friday was hailed as the first step toward the fulfillment of the promise made by President Arthur in his inaugural. It was evident from the method of procedure that the great duty of eradicating corruption and punishing offenders, which lay so near to the heart of the late President, will not suffer any neglect on the part of his successor. Had President Arthur been wanting in disposition, the delay of a single day would, by the statute of limitations, have barred the prosecution of Gen. Baugh and four of his accomplices. The action of the government in watching this risk, and filing an "information" before the District court, instead of laying the case before the grand jury, caused an unpleasant "surprise" to the conspirators, who have learned by this time that no social or political alliances will save them from the punishment which is sure to be meted out to them if guilty. It will be an important step towards the purifying of our "scandalous politics" when this corrupt ring receives its full exposure and appropriate penalty.

BRIEF MENTION.

— A Garfield memorial professionally to be endowed in Williams College.

— The Nashville *American* makes the interesting statement that the assassination of President Garfield was the first national event which has excited among the women of the South a real sympathy.

— In another column Brother Alfred A. Wright, of Lynn, Mass., appeals to the Methodist ladies of New England to contribute five articles in aid of our Church Fair in Champaigna. Read the appeal and respond.

— Says the editorial correspondent of the *Independent*: "Some of our English friends wanted to know if the world contained any other man who could match that sermon — referring to the sermon of Bishop Simpson. We print half of it on our second page in this issue."

— It is pleasant to note that "Grandma Garfield" is being remembered in the making — a few sums of large amount having been sent to the managers of the New York fund, with the direction that they be devoted to her comfort.

— The fall term of the Methodist Lay College opened for Matriculation on Monday evening, Sept. 29, with a large attendance. Others who wish may yet join. Instruction, with all the advantages of the college, is free to both sexes and all ages, whether church members or not. All who can attend should do so.

— Everywhere in the secular and religious press the sympathy of Queen Victoria finds warmest praise. Says the *Intelligencer*: "At every dark hour, when our President seemed to be sinking, through the gloom shone the soft and cheering light of the tender sympathy and hearty love of Britain's Queen. She acknowledged our President's wife as an equal as one entitled to royal courtesy."

— The Presbyterians are already at work preparing for their General Council, to be held in Belfast, Ireland, in 1884. The regulations as the number of sessions, length of papers, etc., are already determined.

— Rev. Dr. Field, of the *Evangelist*, has lately sailed for Europe with his family. He proposes to explore the Holy Land, and return next May.

— By mistake, we mentioned Bishop Doggett, of the M. E. Church, South, as one of the speakers at the funeral of the late Bishop Haven, at Salem, Oregon. We meant Bishop Kavanagh. Bishop Doggett is dead.

— John B. Gough, whose name is a household word, in reply to Mrs. Livermore's request that he should address the children at their Musical Temperance Festival, in Music Hall, Saturday, Oct. 8, writes: "With all my heart I will come to the festival of the precious children, and thank you for the invitation, and the opportunity of saying a word on so important an occasion."

— The School of Theology opened September 21, with more than thirty new students. The services of Matriculation Day will occur on Wednesday morning, October 12, at half past ten o'clock, in Wesleyan Hall. The address to the students on that occasion will be made by Rev. J. R. Day of the Temple Street Church. All are cordially invited.

